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We cannot follow the author through his remarks on the embellishments, which landscape gardening either admits or requires. They are sensible and well expressed, and will leave no apology, and perhaps no taste, for those costly enormities by which many ambitious places are disfigured. Jets and fountains perhaps will not be common, though in proper situations they are eminently beautiful and refreshing in the summer day ; but rustic summer-houses, bridges, seats, and arbors, will everywhere be in request. There is no landscape in the country where they will not be an appropriate ornament, and the ease with which they are constructed places them in every man's reach. There is no greater public benefactor, than those who bring such indulgences home to the poor. They have taste, as well as the rich ; and it is well for all that they should share in the power to indulge it.

We dismiss these works with much respect for the taste and judgment of the author, and with full confidence, that they will exert a commanding influence. For this purpose our recommendation shall not be wanting. They are valuable and instructive ; and every man of taste, though he may not need, will do well to possess them.

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ART. II. — 1. *Sketches Abroad and Rhapsodies at Home.*

By a Veteran Traveller. 2 vols. 8vo. London. 1836.

2. *At Home and Abroad.* By RODERICK O'FLANAGAN. 2 vols. 8vo. London. 1836.

3. *Pictures of Life at Home and Abroad.* By the Author of Tremaine. 2 vols. 1838.

4. *Sketches at Home and Abroad.* By Mrs. JAMESON. 2 vols. 1839.

ONE of the chief advantages of the late Ashburton treaty, that great healing measure between England and this country, is the liberty which it has given to the expression of international opinion. This is quite as important in a moral sense, as

freedom of trade could be in a commercial one. While chances of a rupture existed, we were, on both sides of the ocean, obliged to maintain a strict conventional reserve, a kind of armed neutrality, as regarded our reciprocal views of our relative social systems. We were compelled to submit to the cruel privation of not speaking either well or ill of our neighbours, for such now are England and America to all intents and purposes. Blame would have been ascribed to prejudice. Praise would have been called truckling. We could neither find fault nor give approval. Forbearance became, more than ever, one of the decencies of life. Thus many of the follies of both the Old World and the New for a long time escaped whipping ; while their respective merits were "unhonored and unsung." With the exception of one or two catch-penny productions, poetry and prose were doomed alike to silence. No ungenerous pasquinade or stilted panegyric was published, from any source worthy of even a passing notice. We, among the host of periodical writers, have been forced to lay aside many papers on British topics until now that the happy consummation of our long-cherished hopes allows us to speak out, in all the cordiality of friendly intercourse.

We are no longer restrained by delicacy, or the fear of misapprehension, from opening the sluices of censure, or pouring forth the streams of eulogy. An equalization of the currency, — to use a popular illustration, — has taken place. England may now, without wounding our sensitiveness or raising our ire, read us lessons on conduct, criticize our institutions, quiz our manners, expose our errors, — play the Dickens with us, in short ; while we, on the other hand, may freely give the "retort," courteous or uncourteous as taste may dictate, and unhesitatingly enter on a task, which a few months ago we should have shrunk from undertaking at all.

With this brief preface we offer the following observations to our readers. To English and Americans both, as far as our circulation extends, they will display a state of society of a very peculiar and curious construction, widely different from that which prevails in the United Kingdom or the United States ; one which leads foreigners, unacquainted with England, to most erroneous and unjust conclusions ; one which it behoves travellers in Europe to examine and under-

stand ; at least all who share with us in that respect and regard for the English character, that is inherent in the race from which we have all sprung, and that inspires us with a deep interest in the honor of our common stock. We trust, however, that, as the truth of our remarks cannot be questioned, their spirit may not be mistaken ; and that, received wherever they may be, they will be taken in good part. It may be necessary to remark, that on the continent of Europe all British subjects, no matter from what part of the empire they come, are confounded in the general term *English* ; and in this sense we have used it. On the other hand, the English people apply the word *abroad* in common parlance as we do in this article, to the continent of Europe alone.

Few phrases are better calculated to excite a searching inquiry into cause and effect than the hackneyed one "at Home and Abroad." Yet the illogical profusion with which it has been applied and commented on in England for the last twenty years has not led to results of a value at all corresponding to the interests and the feelings involved in it. The scattered remarks of tourists and essayists, on the state of English society and the aspect of English character on the continent, have been most contradictory ; and, even when correct and to the point, the want of condensation renders them of little worth. But were some ingenious compiler to select from the records of modern travellers, the passages which bear on the subject, we venture to say that a volume might be produced, which would deeply shock the pride that Englishmen are so fond of calling national. Facts are stubborn things ; and with a host of them bearing on one point, and a vast number of concurrent authorities, it is impossible for the candid and truth-loving part of a nation to resist their evidence. And, as the English abroad derive many of their peculiarities from their previous condition at home, we will briefly and cautiously consider what manner of persons, while in England, those are, relative to whom, after they remove themselves to the Continent, we intend to say so much.

A country containing in round numbers 25,000,000 of inhabitants, 45,000,000 of acres of cultivated land, a grand total of capital represented by all the property of Great Britain and Ireland estimated at £4,000,000,000 ; paying annual interest on the public debt to the amount of

£28,000,000, with a disposable revenue of £26,000,000 more ; exporting annually produce and manufactures to the value of between 40 and 50 millions sterling, — and such a country, if there be any truth in figures, is the United Kingdom, — forms a field of vast dimensions for the exercise of speculative philosophy. The benefits and the abuses of power, the useful or baneful effects of wealth, the influence of rank, the results of industry, civilization, in fact, on a great scale of experiment, had never yet so many elements combined so advantageously for a fair and infallible testing of its merits and its faults. The insular situation of the country, protecting it from the contagion of foreign vices ; its great commercial relations with the rest of the world, facilitating the introduction of all foreign improvements ; a form of government universally admitted to be well adapted for their developement ; perfect freedom for religious thought ; a wide latitude for political action ; a boundless range for every theory of morals, — such are the advantages of the British empire, towards the establishment of a social system, which, like the political constitution of the country, though not written down into a formal code, ought to present a whole of practical wisdom and virtue, for the people's pride and the world's example. It is not our intention to enter into the inquiry as to whether the result has or has not been attained. It would be indeed an extensive treatise that could embrace an analysis of the social system of England. Neither shall we examine at large the theories of the causes in which national character has its rise.

We therefore take the English character as we find it, whether creating, or arising out of, the institutions with which it is identified and coeval. The fluctuations which both have undergone for centuries, have nothing to do with our present inquiry. It is their actual and living aspect with which we have to deal. That the frame-work of society in England presents many points of weakness needs no demonstration to those who have impartially compared it with that of other countries. Nor does this by any means imply that imperfections "abroad" may not form counterparts to those (speaking in the English sense) "at home." But it is positively true, that, with many advantages superior to those of other countries, and those chiefly depending on a greater degree of wealth, the errors in the plan of social polity estab-

lished in England are more inimical than those to be found elsewhere to the social enjoyment which is the main ingredient of happiness.

To attempt to explain away the web of prejudices tangled round the English character, would be as fruitless as an effort to unravel the fibrous roots of the oak, its noble and appropriate emblem. Like them they form part of its very existence ; are fed by the same sap ; and are, perhaps, as necessary to the growth and greatness of the branching structure above them. The main strength of a nation very often consists in its prejudices. But that which gives strength does not always produce happiness. The wholesome training for muscular exertion is far from an agreeable appropriation of the hours intended by nature for domestic enjoyment. So, the culture and nourishment of a disdainful pride, — the cardinal sin of the English character, — though giving Britons power in a contest with their foes, militates sadly against the comforts of their intercourse with each other.

Were this national pride confined to the aristocratical orders its ill effects would be less flagrant. The high-pressure engine of refinement is always furnished with a safety-valve against the dangers of explosion. Good manners modify, if they cannot neutralize, the mischief of corruption. But, when the errors of the great are adopted by the vulgar, every part of the body politic feels it more or less ; and, as retail dealers adulterate wine, until what was at first only flavored becomes at last deleterious, so do the hucksters of gentility degrade the lofty bearing of high life. Reversing the process of defecation, the more it is filtered the more impure it becomes. What was dignity at court is arrogance in the city. The *Lafitte*, which was dashed with *Hermitage* at Bordeaux, is poisoned with brandy at the London docks. The puissant woof of oligarchical *hauteur* is unravelled to a coarse thread. And the proud class, which formerly gave its tone to the national mind, now sees itself confounded in the general dislike provoked by each vulgar gradation.

The deterioration of character, consequent on this abuse of an originally noble quality, is immense. It is not merely, that the ungraceful caricaturists of high rank become ludicrous and are despised. The evil does not evaporate in antic parodies ; it sinks into the public heart. No man but

the nobleman is proud of "his order" in England. He alone is alive to the dignity of his station ; and it is therefore alone the order of nobility, and the family connexions among the gentry, who form with them an almost exclusive circle, that can uphold a free and unrestrained position. The inferior classes are to blame if this ever degenerates into undue assumption. If *they* knew their own intrinsic value, and maintained their place with independent originality, the structure of society would present a whole of masculine and refined proportions. But their grotesque imitation mars the entire plan, and drives them into extravagance of living and a burlesque affectation of style.

It is most frequently in the very highest orders, that we meet with an easy bearing. The persons composing them can venture to give loose to an unconstrained suavity, because they fear no rivalry. Their place is so marked by distinctive title, or by the technical "courtesy" which stands proxy for it, that they are safe from all undue familiarity or injurious misconception. But all, below the very highest order and above the very lowest, are in an eternal struggle for a superiority of conventional station, with millions of competitors. Meanwhile the amiable sociability of nature becomes perverted ; the milk of human kindness is turned with drops of gall ; and the waters of bitterness flood the whole extent of would-be fashionable life.

One of the most serious drawbacks to national improvement is the proneness of eminent individuals to flatter the mass. Some of the greatest writers of England have done the greatest mischief by inflated tributes to the national character. Bacon boasted that it was observed, that "of all nations, the English are not to be considered subject, base, or taxable," while the people quietly bore the yoke of an absolute monarchy and arbitrary exactions, with daily exposure to forced subsidies, benevolences, and wholesale confiscations ! And be it remarked, that, about the same time, Grotius "observed," in his "Annals," that "the Englishman obeys like a slave, and governs like a tyrant."

Milton might be better excused than the illustrious panegyrist before quoted, when he spoke of the English as "men *ever* famous and foremost in the achievement of liberty," — for his mind was, at the moment, ripe with the fulness of political freedom, the immediate flavor of which imparted

itself to his historical memory, and merged the past in the time in which he lived.

Addison, again, in pompous doggerel, exclaims, —

“ ‘T is Liberty that crowns Britannia’s isle,  
And makes her barren rocks, and her bleak mountains, smile.”

While Burke, to wind up those encomiastic tirades by his fulgent bombast, proclaimed, in the very heyday of borough-mongering corruption and public servility, that, “in England we have not yet been embowelled of our natural entrails. We feel within us, and we cherish and cultivate, those inbred sentiments, which are the faithful guardians of our duty, the true supporters of all liberal and manly morals; . . . . because all other feelings are false and spurious, and tend to corrupt our minds, to vitiate our primary morals, and to render us unfit for rational liberty.”

It was thus, that the greatest writers, of all shades of political opinion, poured down doses of flattery into the open throats of the intoxicated people, or held up this false character of perfection before them; on the principle which made the Vicar of Wakefield place his wife’s flattering epitaph over the mantelpiece in her lifetime. No wonder that the national head of England, like the head of almost every other nation, and from the like causes, has been turned; that her sons came to believe themselves born with an instinct of virtue and wisdom; and that, in spite of statistical and moral proofs of increasing crime and social subserviency, they were and are the best and freest people in the world.

It is unquestionable, that from the class which is the least strict in morals, and the least independent in spirit, the hundred thousand English who yearly “go abroad,” are drawn. The good, plain, honest-minded millions, composing the mass of the rural population, or the sober citizens, who frequent the temple for love of the Deity and humbly practise what the preacher recommends, furnish scanty contingents to the emigration; or they absent themselves from home for a period too short to entitle them to be classified among “the English abroad.” Neither do the members of the higher orders, with few exceptions, domiciliate themselves in foreign countries for a period sufficiently long to give them a place among those continental colonists, with



whom we have now to deal. No. It is from that incongruous mass of individuals, who either float on the surface of society, or are wrenched from their moorings in it by some acts of imprudence or accidents of misfortune, that the towns of France, Belgium, Switzerland, Italy, and Germany, are thronged, enriched, animated, and, with regret we must admit, often disgraced. For that promiscuous crowd, being held together by no firm cement of religious feeling, no solid foundation for real principles of conduct, frequently falls into a pharisaical licentiousness, marvellous to the natives, whom it unceasingly reprobates as publicans and sinners.

There is, probably, no subject of vital interest to the community, on which the generality of Englishmen are so thoroughly agreed, as the imperfection of the system of English education, in the universities, public schools, and private seminaries. For half a century the press has teemed with treatises on the subject, which has repeatedly attracted the attention of Parliament, and has, indeed, been a matter of national complaint from the days of Milton. The educational plan of the public schools has been in a trifling degree improved. But it still continues essentially narrow and illiberal, even in reference to the time when they were instituted; inadequate and absurd as respects the present. Independent of the deficiency, in many points, of moral instruction, which is the mainspring of education; setting aside the evils of fagging, flogging, and bullying; it can scarcely be denied, that the absence of all instruction in the living languages of Europe is altogether inexcusable at the present day. And to this glaring defect must be attributed much of the inconvenience, and not a few of the errors, into which Englishmen fall, or are betrayed, during their continental travels.

To classify by their motives for emigration, the English who inhabit the Continent, — taking into view the many gradations from the men of fortune to the mere adventurers, — would be quite impossible. But it may be safely asserted, that not one in a hundred of those who quit England for the first time, possesses a just notion of the people among whom they are about to pitch their tents for a season, or, it may be, to settle themselves for life. There is matter neither for wonder nor reproach in this. It has

been the consequence of the advantage taken of the insular position of England, to cherish a general state of ignorance among the people, in regard more particularly to their "lively neighbours," as the French have been long, with contemptuous courtesy, called.

We will not accumulate quotations, to prove how British poets have fostered the error. But the following portrait, (from Johnson's "London,") coarse and exaggerated, even for the period of its appearance, is very nearly the model on which an untravelled Englishman to-day would build his notion of Frenchmen and French character.

" All that at home no more can beg or steal,  
Or like a gibbet better than a wheel ;  
Hisssed from the stage, or hooted from the court,  
Their air, their dress, their politics import.  
Obsequious, artful, voluble, and gay,  
On Britain's fond credulity they prey ;  
No gainful trade their industry can 'scape,  
They sing, they dance, clean shoes, or [*catgut scrape*].  
All sciences a fasting Monsieur knows,  
And, bid him go to hell, to hell he goes."

It is thus that a false picture of the Continental, but more particularly of the French, character has been held up to the English mind, throughout centuries of rivalry and war ; and it is by slow degrees, indeed, that the true colors are beginning to appear. The English, going abroad with erroneous opinions, actually make the newly seen people what they were predetermined to find them, as prophecies so often bring about their own fulfilment. For the French, acute, prompt, and clear-sighted, discover at a glance how they are looked on by the new comers ; and, from a spirit of counteracting reciprocity, they treat as fools, those who believe them to be rogues ; and turn to their own profit the ignorance by which they are condemned without trial.

It is a great mistake to judge of the character of a nation by its treatment of foreigners. This is a case of exception. It is as often a consequence as a cause. And it should be borne in mind, when one thing follows another (like the effect we have just traced from what provoked it), that every sequence is not a consequence. Darkness follows light in the succession of the laws of nature. But one light may succeed to another, without any violation of natural results. So, when foreigners act towards Englishmen in ways

that appear unworthy, the latter would do well to reflect, that their own conduct may have been the provocation ; and that, when even a totally different course from the usual one occurs, they ought not to suppose it a variation from the national character, assumed for some sinister purpose. But Englishmen, newly launched on the sea of travel, rarely pause to take an observation. They are too much filled with the considerations of self, to allow time for any other. And they pursue their course, thinking nothing more required for a prosperous voyage, than gold for their ballast and self-importance by way of sails.

The English population abroad fluctuates considerably ; and occasional exceptions are found to the general features it presents. But it is marvellous to mark the strong family likeness which pervades the mass ; and, to see how very similar the construction of society, and the habits of temporary, or permanent settlers, in any one given place, are to those in any other.

The English character is so much based on imitation, that it rarely shows the striking contrasts which constitute originality. We see whole masses of English men and women apparently the same in habits of thought and action. Each class apes the one next above it, in dress, manners, and opinions. The very costume is the same in all the ranks. The lady hands over her old gowns to the lady's maid ; who, in her turn, disposes of them to an inferior servant ; and so they go down, as long as the rags hang together, till the beggar in the streets wears raiment of the same cut and pattern as that of the duchess.

Not so on the Continent. Both in great matters and in small independence is much more prevalent. Every rank has its respective style of dress, and would consider itself disgraced by adopting another's. The servility of tone, inspired by deference to colossal fortunes, has little comparative nourishment. The mind is not cramped by the routine drudgery of classical study, unmitigated by general literature and the arts. Virtual equality is the prevalent principle. Each man follows his own bent. There is a constantly occurring variety of character and manners. Every one, in fact, seems more or less an original. But in England it is the high patricians who give the tone to all below them. Rank after rank, becomes infected with their *morgue*. The

middle classes are tainted with it throughout. And that portion of them, who are by prescription admitted to the banquets of the great, are like the prolific tribe of insects called Aphides, which receive their color from the quality of the plant on which they feed.

The conclusion to be drawn from these remarks is, that although, in reference to each other, the English people are very much alike, they appear to other people, whom they so little resemble, a nation of originals ; while foreigners have so many distinctive, personal peculiarities, that, even when individually contrasted with each other, every man may be called an original.

English families living abroad, are, in a great majority of instances, possessed of a certain income, derivable from some sure source at home, sufficient for their support, independent of any professional or chance pursuit, connected with the foreign country they may fix in. And this fact accounts for that air of entire independence and indifference, so common among them, in reference to the people among whom they fix themselves.

It is next to be observed, that not one, perhaps, in a thousand families, starts from home, with the intention of remaining, for life and death, in any one given place abroad, or with any perfectly defined place of settlement. Pleasure, economy, and the education of children being the great objects of almost all, the voyage they start on is a voyage of discovery ; and their choice of a residence is almost always the result of chance, the probability and great likelihood of a change being always in their mind. From these causes, it results that scarcely any of the emigrants have any strong hold on any particular locality, from ties of affection or dependence. They hire their houses, either furnished by the month, or unfurnished for short terms, — “three, six, or nine years” being the almost invariable wording of the leases ; and few tenants contemplate, when they sign their agreements, a longer sojourn than the shortest of those periods.

The consequence of all this is, to make those temporary tenants looked on, by themselves and others, as mere “birds of passage” ; to give them loose habits of domestic arrangement, and uncertain feelings towards those they associate with, whether it be the natives or their own compa-

triot. None of the links that form a social chain exist in a community so constructed. Independent of each other as to pecuniary resources, unconnected in interests, divided in opinions, and without any common plan of social polity, they are bound together by ties of gossamer. Coming from a country the wealthiest in the world, in all the external and superficial advantages of life,—that is to say, in comforts, conveniences, and elegancies,—they look little below the surface of things in the land they go to live in ; and they see so much inferiority in these outward and visible signs, as to satisfy them that they are themselves of a race far superior in all the better attributes of civilization. They rarely examine the qualities of heart and mind, which raise the people of the Continent to so high a level of enjoyment,—the absence of factitious wants, the philosophy of domestic management, the richness of home affection, that blessing that passeth show.

From this mistaken view, and the contempt it generates, comes indifference towards others, and too often carelessness of themselves. They acknowledge no immediate standard of moral conduct, no tribunal of public opinion, no neighbourly “board of control.” Every one forms a line,—and few a straight line,—of conduct for himself. Every one constitutes himself a judge,—and rarely a just one,—of his neighbour. An undisciplined extravagance pervades the whole. All the little passions are let loose, without any of those counteracting checks that influence a community which is restrained to a certain circle, and which knows that to bear and forbear is not only an impulse of generosity, but a duty of self-preservation. The English abroad, are united by no such salutary principle. To swear eternal friendship on a week’s acquaintanceship, and to cast off a constant associate on an hour’s notice, are every day events. The familiarity which they practise with each other has none of the delightful tone of a long-cherished intercourse. It is but a necessity of their false position. Here to-day and gone to-morrow, they have no time to let companionship ripen into confidence. They must force an intimacy into unnatural growth ; and, either mistaking or misnaming its nature, call it friendship. Such friendship as this, is a flower which gives no fragrance in its blooming ; and which is torn up and flung to the winds without a sigh.

When the English settlers choose their locality, the great objects of their solicitude are to select the persons whom they are to know, and to avoid those whom they should not know. Wedded to the system which unhappily prevails at home, *appearance* is the test which regulates their choice. Little inquiry into the real respectability, the essential "whereabouts," of those around them, is entered on. But many questions are put, as to the fortune, the connexions, the way of life (that is to say, the dinners and *soirées*), of the various families. Letters of introduction to some members of this society most generally put them in the way of gaining information. But, ten to one, the information is false or prejudiced, influenced by pique, or jealousy, or some other element of the uncharitableness, which taints the whole. The bewildered inquirer is thus often led into serious scrapes, rushing into intimacies which it soon becomes advisable to break up, and avoiding acquaintanceships which it becomes too late to cultivate when they are discovered to be desirable. These evils are inevitable in the larger cities, where there are materials for selection; for the English society is sure to be split into *cliques*, and *coteries*, and sets, avoiding and despising, or affecting to despise, each other.

In the smaller towns, where the settlers can make no choice at first, but must visit *all*, they are sure to discover, before an interchange of cards takes place, or at any rate at the very first *soirée* they "assist" at, that quarrels, calumnies, and fierce estrangements disfigure the whole round of social life.

Quickly disgusted with this state of things, in which they are sure, by and bye, to become participators, in their own despite, they seek out a less objectionable circle. Picking up some chance visitors among the native residents, (invariably, by the way, called "foreigners" by the English abroad,) they make fawning advances to those, the best portion of whom stand aloof from, while the disreputable laugh at — and live on them. It is really mortifying, to every one of Anglo-Saxon blood, to observe the estimate formed of the English character by "foreigners," who attribute to the nation at large, defects which are but conventional results from the false positions of individuals.

It may be safely said, without disparagement or libel, that an immense majority of the English abroad have never been in habits of extensive or familiar intercourse with the nobility at home. The exclusive system of the latter class puts a bar between itself and that which furnishes those Continental contingents. And when they find themselves all at once in the "fatal facility" for titled acquaintanceship which the Continent affords, is it surprising that they play fantastic tricks, while they travesty high life? When such persons get into daily intercourse with a crowd of Continental *noblesse*, it is by no means strange that they should misunderstand the latter and forget themselves. They cannot argue by comparison. They know nothing of the philosophy which teaches that wealth and poverty should not be estimated by positive proofs alone; that what men want is as much to be taken into account as what they possess; and that the nobleman of small income on the continent, may be in reality a richer man than the affluent Lord in England. Seeing nothing of the great wealth, or the patronizing arrogance, which was associated with their notions of nobility, they consider it as shorn of half its beams. Ignorant, or unbelieving, of Dryden's definition,

"The nobleman is he, whose noble mind  
Is filled with inborn worth,"

they view as a defect the unconstrained suavity, which is the most pleasing attribute of high rank. With the vulgar-minded (but with them alone) "familiarity breeds contempt." And those imbued with that worst vulgarity which is born of the want of self-respect, believe a haughty bearing to be the legitimate type of birth and title. They are thus led into a labyrinth of errors. Worshipping the symbol rather than the faith, the absence of the one is taken as evidence of the want of the other. The good breeding of the foreign noble is considered want of dignity, — that favorite word of the under-bred; and the unembarrassed simplicity which they hold so cheap, is thought less indicative of polish and fashion than their own painful uneasiness to be at their ease.

But, notwithstanding this, they defer to and worry with their intimacy the very persons whom they so undervalue. And why? Simply from their pride, in having a stupid marquis

or antiquated duchess on their visiting list ; in being able to write to their friends, and to say to themselves, — ay, even to themselves, for that is audience enough for vanity, when no larger is at hand, — that they associate with nobility.

And when a travelling group of English aristocracy passes through, or a straggling family stops for a winter in some small capital, or rests for the summer in a watering-place, what *empressement* is lavished by those who live on the excitement of wriggling into high society ! How the servile herd, more base than the *servum pecus* of poetry, flock round each new arrival, and load the table with visiting cards and invitations ! How they strain every nerve in bending sycophancy ! Piety, modesty, learning, and all the other really respectable qualities of our nature, might lie neglected for ever, by those whose attentions would be given to the most worthless of mankind, in a direct ratio with their place in the table of precedence, or their rank in the Red Book.

The system of society adopted and acted on by the English abroad must naturally be much affected by the example of those, who stand officially and by prescription at its head. And the greatest check to their less reputable tendencies is, undoubtedly to be found in the respectability of conduct of the English diplomatic and consular corps.

It must be admitted that the class we now speak of have great claims on indulgence, if individuals in it do at times show a little unbecoming pride. Their forbearance is tried with sore temptations. They are very much spoiled by other people, and they have so much in their power, in the small matters of social intercourse, so much to communicate or withhold in the way of news, they are so often appealed to as arbiters or deferred to as dictators, that they may be excused if they occasionally descend from their stations of political utility, to be the patriots of a *set* or the pets of a *coterie*.

The British mercantile settlers, a large and influential body of men, may be designated, by wholesale, as the phalanx which redeems the errors and sustains the honor of national reputation, on the long-extended line of Continental coast, from Cronstadt to Cadiz. We have no means of ascertaining the numbers of this class of emigrants. But, though they



bear a small numerical proportion to the whole, they combine a vast amount of its intelligence and worth. It is lucky for England, that the enterprise and industry of the community at large have induced so many fair representatives of her nobler qualities to push their operations into foreign countries, and, by the proofs they afford of national integrity, to neutralize the impression forced on the Continental mind by the spurious "gentility" of their idle and ill-conducted countrymen. The high standing of the English commercial houses of Antwerp, Bordeaux, Hamburg, Oporto, Leghorn, and other towns, is notorious. But their commercial credit is not greater than their social value. They generally rank with the foremost of the native firms in influence. They accumulate large fortunes with unblemished character. A dishonest failure is rarely heard of among them. They form an admirable race of citizens in their adopted countries; and they hand down from father to son the proud consciousness of their English, Scotch, or Irish origin, even when losing after successive generations the accent or peculiar manners of the stock they spring from. Were all the English abroad of this stamp our task might end here. But we have still other portions of the picture to describe, before we completely develop the contrasts of light and shade.

The professional tribes of England are not slack in sending out supplies to swell the crowd of make-shift adventurers. We are happy to state, that, among those necessarily confounded under that head, many exemplary persons are to be met with. But, although these exceptions are more than are actually required to prove the rule, they are by no means so numerous as to leave it doubtful, that they *are* the exceptions.

"Law, Physic, and Divinity" being overstocked at home, a plentiful surplus of long-tried practitioners is drawn off to the Continent, consisting not only of those who, from various occult causes, find it convenient to "change their skies," as Horace says, but also of the junior members of sundry degrees of merit, and not unfrequently of the looser pretenders to professional distinction, unhonored with any degree at all. This last observation applies more particularly to the English medical men, who swarm in the Continental capitals, and of whom two or three are sure to be gathered

together in almost every town, where a few hundred of their compatriots have a local habitation. But we have also heard of impostors, in the guise of clergymen, holding forth from the pulpit and dealing out damnation to their fellow-men, with all the confidence of official competency, being all the while unauthorized to preach even the healing consolations of the Gospel.

We know not on what principle law is granted the precedence in the copartnership which unites the three professions according to the common phrase. But in compliance with precedent, (the great incubus upon our jurisprudence, be it observed in passing,) we allow the profession of the long robe its admitted priority. To make *honorable* mention of all the English lawyers, who for five and twenty years past have practised conveyancing (in its multifarious shapes) on the Continent and on their countrymen, is not within the limits of any conscience less elastic than Indian rubber. We cannot stretch ours, as a vast majority of those worthies would stretch a point. Here and there a "gentleman" attorney, — *rara avis* in Paris, — is no doubt to be found. And very valuable is such a phenomenon to many, who owe a banishment from their native land to those misfortunes and miscalculations, which too often confound the victims with the wretches by whom they have been robbed or ruined. But in many, if not in most, instances, the prowling practitioners, who make foreign countries the scene of their skill, and their banished fellow-Britons their prey, are creatures who have been struck from the roll, or who have escaped from "the rules," — our legal readers will understand these technical phrases, — and who earn a dirty livelihood abroad, at the expense of unfortunate persons, who have been forced from home by the malpractices of themselves and their like. This class of impure animals, which scents out the embarrassed emigrant as the crow scents carrion, forms but a small item in the total of the English abroad. The mischief they do is chiefly confined to their fellow-countrymen. Acting as go-betweens with the spendthrift and the money-lending-agents in the expedients by which profligacy drives a trade, and to which honest poverty is often driven as a means of subsistence, these harpies play a subordinate part in the drama of Continental disgrace. But the technicalities of the

stage may well be applied to them in carrying out the metaphor. They are the prompters, scene-shifters, call-boys, and property-men, of the *ci-devant* and *soi-disant* men of property, who sustain the principal characters in the vast strolling company of the English abroad. But the humane and philosophical measure for the abolition of imprisonment for debt, which has of late years passed through the British Parliament, has at once removed a reproach from English law, and struck a death-blow to much of the demoralization on which its lowest practitioners thrive so long.

In dealing with physic (which comes next in order on the professional muster-roll), or rather let us say with physicians, we have more delicate ground to touch on, and more of it to go over, than during our passing incursion into the preserves of the law. The game we have now in view is far more plentiful. We believe we are rather under than over the mark in stating the English medical men in Paris alone at between fifty and sixty. There must be, consequently, some hundreds of them scattered over the various countries of the continent. Now, to any one of common sense, it is a matter of indifference, whether those gentlemen practise their profession under the authority of a diploma or by virtue of a license; whether they have a university or a collegiate degree; whether they be mere bachelors of physic or regular M. D.'s. Intuitive talent will raise the humblest in title, or the least eminent in routine, far beyond the empty quackeries of the schools. A clever apothecary is preferable to a stupid doctor. And many are to be found, who, from wielding the pestle and with just classical learning enough to read the *Pharmacopœia*, have left far behind in the professional race men, who have Homer and Horace by heart, who could analyze the *ἔργα πικρά*, and kill *secundem artem*.

Admitting this, we shall not be suspected of scholastic prejudices, in conscientiously denouncing the floating mass of false pretension, which, under the denomination of "the faculty," is mixed up with the English abroad. In every *coterie* a doctor or doctors will be found. No family can dispense with the advantage of their skill, or, as the case may be, be exempt from the evil of their ignorance. It is almost impossible to distinguish between the empiric and the man of science. The self-dubbed physician has the field as open to him as

the regular graduate. The mere compounders of drugs lay claim to all the honors of medical science abroad ; and, like the Burgundians of old, proceed to the slaughter under the badge of Saint Andrew, the patron of the one and the special privilege of the other.

Checks are at times attempted by foreign governments against the influx of ignorant practitioners, but in vain. The English abroad resist to the death. They *will* follow their own system, and fee their own executioners. They are in this case to be pitied, certainly. The foreign physician lets them die ; the English doctor kills them. It is but a choice of evils ; and, like the Romans of old, they prefer falling at once, by the hands of their own freedmen, to lingering under the tardy butchery of the stranger.

But the case is too grave for a joke. There is nothing so sad as serious comedy. And among the professional buffooneries, every day played by those travelling quacks, such heart-rending consequences arise, so many widows and orphans and bereaved parents are the victims of their ignorance and cupidity, that while we thus place them in the literary pillory we cannot laugh at their grotesque appearance ; and, affixing the brand with the gravity of Tristan, we will not assume the levity of Petit Jean.

Fatal as is the practice of those doctors, in so many instances, against their patients, their professional wars against each other are far worse. Petty feelings should have small results. Envy ought to explode in mere ill-nature, and not take the bolder flight of persecution. But the latter is the almost invariable concomitant of the jealousies among the medical corps abroad. As soon as a new practitioner of any merit is seen to enter the sacred circle of established practice, he is beset on all hands by the intrigues of his brothers in physic, who often become his brothers in *law*. No stone (morally speaking) is left unturned by that portion, who are only (physically) fit to break them on the roads, for the purpose of ruining the interloper, who dares to trespass on their "beat." That he is duly licensed to slay is no security to him. He is looked on as a poacher, even though he has taken out his certificate. And no abuse of power, under the ancient game-laws of Europe, could exceed the worrying efforts which are at times put forth against the obnoxious new comer. All the *tracasseries* of local restriction are invoked ; every possible

technical obstruction brought into play. And it often happens, that a really able man is driven from the field by the dunces, to whom their unhappy patients are thus for a while turned over, bound hand and foot, for execution. In most of the Continental capitals, however, one English medical man of talent and experience is pretty sure to be met with, possessing discrimination enough to make allowance for variations of climate and modes of life, and to know that the practice of London or Liverpool may not exactly suit the climate of Lisbon or Naples.

The Episcopalian division of that "supernatural society of God, angels, and holy men," called, according to Hooker's definition, "the Church," is, in its natural parts, that is, the churchmen, largely represented on the continent of Europe. Whether the spirit of holiness accompanies them in their traverse of the British Channel, we do not undertake to decide. But that it departs from a great many of them, as soon as they touch the foreign strand, is a fact at once incontestable and grievous. We deprecate the slightest intention of irreverence, in speaking of the Established Church. Our respect for its integrity cannot be shaken by the misconduct of some of its disciples. And, even if the whole body of the English clergy abroad were infected with the dissipation, which turns so many of them from the right path, "the Church" would rest secure. Notwithstanding its self-confident torpidity, the innocent integrity of her who is its present head will protect it, like the angel, who hovered as a safeguard over the sleeping camp; while the wisdom of Parliament, in weeding out its corruptions, will give new life to all that is wholesome in its doctrines and practice. And nothing in that practice requires a more decided check, than the abuse of the privilege, which allows such swarms of beneficed clergymen to abandon their home duties, leaving

"the cure without the care,"

for the purpose of absenteeism, during the long and culpable indulgence which leads to so many scandals.

To record those various exhibitions of immorality, and what is, in a worldly sense, even worse than immorality, an indecent contempt of exposure, would be an invidious task, and would, perhaps, after all, be but an encouragement to that morbid longing for notoriety, which urges clerical as

well as lay offenders to violate decorum. But it is certain, that the disputes among British clergymen on the continent of Europe, during the last quarter of a century, would furnish matter for an appendix to Cobbett's History of the Reformation, — acute, searching, and most unfair as it was, — that would give almost as much pleasure, as the work itself, to the enemies of *l'Hérésie Anglicane*. One real good might result from such a compilation. By thus embodying in a general view the many isolated instances of scandal, a spirit of resistance might be aroused among the scattered congregations, who submit to, or at times become parties in, the misconduct of their pastors.

This last-mentioned evil is, after all, the main one. It is the mixing up of lay disputants with the quarrels of the divines, that casts so deep a slur on English character. Those persons, who have not travelled much out of England ; who form their notions of clergymen from their own amiable and modest vicars and curates, and of clerical conduct from what is practised in the rural parishes at home ; can form no adequate idea of the contrast presented by so many of the wanderers in other lands. But we can vouch, from close personal experience, that those instances of disgrace are, nevertheless, far more than overbalanced by abounding examples of respectability. But the misfortune, in cases of this nature is, that it is the exception which is always the most prominent. The man who forgets his cloth is always he, who is *en évidence* before the world. He brawls in the streets, and bullies in the vestry ; turns the pulpit into a forum of dispute, and, by pamphlets and sermons, drags others into his quarrel. Instead of a minister of peace, he becomes a demon of discord. His track is too often to be traced in the deadly feuds and bloody encounters among those, whom he has succeeded in setting by the ears. While the ministers, who quietly perform their professional duties, and devote their leisure hours to the family or friendly circle, are unheard of beyond the towns they adorn by their virtues, and, overborne by the notoriety of some petty place, infested by such as those, whose misdoings we have faintly sketched.

The gangs of sporting characters, the “play men,” the *levanters* from the race-course, or the *legs* from the clubs, who leave England in periodical flights, to settle for a sea-

son in some Continental town, or cross the Channel on some particular pursuit of plunder, do not do half so much mischief to the national character, as the hypocrites who parade their sanctity, and by their conduct bring their profession into disgrace. The *chevalier d'industrie* is generally a man who pays his tradesmen's bills, rarely gets drunk, eschews local squabbles, and — sticks to his business; which is, to prey on the uncautious or unwary, or, in default of other victims, on his own kind, like fishes of the same tribe, who devour each other. A good appearance in the world is of great importance to this class of men; and it is very rarely that one hears of their flying from a town with their bills in arrear, or that, while they sojourn in it, they are mixed up in the quarrels of their countrymen. They herd together. They are not admitted, generally, into the upper circles; and the lower ones afford no temptation for their practices. They can scarcely be said to form a feature of English character. Come from what country they may, "play men" very nearly resemble each other in habits of life. We, therefore, exclude those *industriels* from our collection, as Plato, but for a different reason, excluded merchants from his republic; and, leaving the question of classes for some less wholesale inquiry than our own, we resume our desultory observations on English Continental society.

The difficulty of expressing one's self clearly in the language, which the very children of the new people we mix with talk so fluently, puts all foreigners in some degree out of temper, and it may be out of conceit, with themselves, on the threshold of the country they are about to penetrate. When a man is no longer at his ease, he is thrown off his guard. Awkwardness and *mauvaise honte* are the parents of many mischiefs. He, who is laughed at when he speaks, does not give his audience fair play when he thinks. An Englishman landing in France, in this dissatisfied mood, — and he particularly, from predisposing causes already pointed out, — is sure to take his revenge, by striving to despise the natives, to whom he appears ridiculous. Unable clearly to explain his wants, he finds out, or fancies, deficiencies in them. And thus his ignorance produces action and reaction, with discomfort to himself and injustice towards others.

It is under the influence of prejudice like this, that the Englishman, more than any other foreigner, hurries on his Continental tour ; and, one evil generating another, the further and faster he goes the greater is his incapacity for fairly judging, and the less his chance of being fairly judged. It is quite wonderful how few Englishmen appear ridiculous at home, in comparison with the numbers who *are* so abroad. In the latter case, scarcely one in a score seems to be in his proper place. To use a common but expressive phrase, almost every one seems to have *a screw loose*. And so, in reality, it is. The want of regular and rational occupation, the perpetual effort to turn into new channels for employment, the incongruous pursuits, and the frequent failure attending them, set the whole machinery of the English *man* out of order. Instead of a screw, it may be fairly said, that all the screws, and wheels, and springs of the national character are in a state of dislocation. So that scarcely any individual, so situated, can be taken as a fair specimen of what his fellows, or himself, would be at home. And thus foreigners, who attempt to form an estimate of the English people from that portion of it which they habitually see, are, if we may be pardoned a poor pun, *as much abroad* as they are.

And no wonder that foreigners should be deceived and mystified, for there is really no more puzzling masquerade than the spectacle of thousands of human beings, who in their own country (whatever their faults of vulgar ambition) have been almost all fitly employed, undergoing all at once an unsuitable and unseemly change.

When we consider how many of the faults of England are carried abroad by those persons, it is strange to observe how few of its virtues they take with them. And, when these latter do in isolated instances appear, it is in such *travestie* as marks the assumption of historical characters by the motley maskers in a fancy ball. Thus is seen the industrious energy of English habits degraded into ignoble speculations, and a thousand shifts and expedients for making money by derogatory means. Many men, whose previous career had formed them for exertion, attempt its continuation in this new field ; but miscalculation, of one kind or another, almost always carries failure in its train. Others, accustomed to the regular expenditure of a fixed income,



finding, that, on the same plan, they are far richer abroad than at home, are lured into stock exchange transactions, seduced into private play or horse-racing, and become ruined from the sheer evil of having more money than they require for their accustomed wants.

But the absorbing mischief is, that absolute position of idle "gentility" in which every Briton of the smallest pecuniary independence finds himself, when settled on the Continent. No matter what he has been at home, — whether in commerce, wholesale or retail, a manufacturer, a farmer, an *employé*, — abroad he is a gentleman, by courtesy at least; and he finds abundant facilities for assuming the nominal attributes of this too common designation. Every Englishman or American, who does not absolutely carry on some traffic for the earning of his daily bread, on the Continent, is an Esquire by courtesy, and a gentleman by implication. Dropping into these dignities, by the mere accident of their location, as a squatter of the far West becomes a proprietor of the soil by the simple act of pitching his tent on it, it may be supposed, how awkward these Lords of the (chance) creation find themselves. It is much easier to assume a virtue, than to adopt a *tone*. The expenditure of a few hundred dollars, or the giving of a few dinners, may gain for the donor the reputation of generous hospitality. A judicious bully may make himself pass for brave. A woman constitutionally cold may palm herself off as chaste. But to play a first-rate part, without previous rehearsal; to *act* the gentleman, in short, is the most difficult effort of talent, either on the shifting stage of society, or on what is technically called "the boards." The numberless failures of the Continental company are, therefore, nothing wonderful. And lamentable exhibitions have we seen of the ridiculous, so lofty as almost to reach to the sublime; of meanness, so low as to leave no lower depth; in efforts to force a footing into those glittering coteries, where all is puff and paste, — like the *soufflés* of the *salle-à-manger*, or the *jewels* of the ballroom. But, forming a contrast to these vulgar aspirants, are to be found, if searched for, large numbers of retiring persons, who, with the advantages of "gentle blood," education, and real respectability, are satisfied with the enjoyment of some small and select circle; or, who, in default of that, keep aloof from society altogether.

To live within one's income is almost considered as a cardinal virtue by the natives of the continent of Europe. Domestic economy may be possibly carried too far in France, Germany, and Italy, to square with English notions of fashionable enjoyment. But for real home happiness that system is assuredly the best, which makes show subservient to comfort, and which regulates the outlay of money by the gratification of personal tastes, rather than by the exigences of public opinion. The difference of feeling in this respect is exemplified by the fact, that "foreigners" never submit to a standard of general appearances, while, among the English abroad, few attempt to resist it. If, for instance, the happiness of "foreigners" depends on the possession of a carriage, or a box at the theatre, or a good table, or expensive dress, they indulge freely in that one particular enjoyment, to the exclusion of all others, in case they have not means sufficient to accomplish all. With the English, on the contrary, it is all or none. If they sport an equipage, they feel called upon to give dinners, balls, and routs. An opera box exacts a whole suite of expenditure. Every thing must be in what is called *keeping*. And this, be it observed, not for one's own comfort, or one's own liking, but for mere appearance's sake, and to escape the strictures of the Mrs. Grundys of the victim's particular world.

The consequence of this absurdity is, continual embarrassment and frequent disrepute. Many accessary errors add to these evils. The comparative cheapness of wine and other luxuries leads to a profuse expenditure, which more than meets the difference of house-keeping in England. Three dinners abroad for one at home, with a superabundance of champagne and claret, instead of port and sherry in moderation, soon leave the balance in the wrong side of the book; and the Amphitryon becomes too often a defaulter and a fugitive. The horses, carriages, and furniture come to the hammer; the reputation is broken up with the establishment; and all that remains is the empty fame of an indiscriminating hospitality, lavished on thankless partakers, and furnished at the expense of confiding creditors, with little personal cost but that of one's own character.

But many of the regular and bill-paying portion of the English abroad are at times conspicuous for bad taste, which is, in its effects, almost as injurious as bad conduct. A general arrogance of manner towards the natives of inferior degree goes far to render them unpopular. Tradespeople and servants are treated with an ungenerous disdain. The consequence is, that the English are worse supplied and worse attended than it is well possible to imagine. Their bearing towards the lower classes is, however, not less offensive, than a too frequent forwardness of demeanor in the higher circles. At the various Continental courts, it is a common reproach, that English people, without the least chance of being received at their own, thrust themselves forward, to the exclusion of the noblest and most honorable of the natives. If foreigners hate the English, it is not entirely for the mischief they have received at their hands. To have been beaten by them in war is not half so galling as to be insulted by them in peace. It is lamentable to the real cosmopolite, to see how few of the privileges of citizenship the English in general have acquired abroad, after five and twenty years of association.

And now, in looking back on what we have written, with a conscientious certainty, that, however severe it may appear, there is no exaggeration in it, we fear that it may lead to the conclusion, that we are unqualifiedly hostile to the English system of emigration to the continent, a system which the frequent and rapid intercourse with Europe is gradually causing to be adopted by inhabitants of the United States. We must, therefore, explain that such is far from our feeling. We think, on the contrary, that all the better purposes of civilization are eminently advanced by the free intercourse so long existing between the various countries of Europe. Nothing else could be so conducive to the expansion of the national mind of England, dammed up as it had been by so many previous years of war and isolation. But so great a good is not to be obtained without a high price; and that, in the present instance, is paid at the expense of a whole generation. The large masses of English, who have already taken the lead in exploring the unknown ways of Continental life, are like the early settlers in a new found district, who hew their path to information through desert depths, misled by false lights, and meeting

many mishaps, by carrying their own habits of thought and action into uncongenial regions. The parallel is not meant to go further. The comparison applies only to persons, not to places. Otherwise the figure should be reversed; for, certainly, the general tone of social life on the Continent, compared with that of England, or of the New World, is like a cultivated field contrasted with a half-cleared swamp.

It is true, that there are enjoyments to be found in England utterly unknown elsewhere. But, taking the whole social plan into view, every unprejudiced Englishman will allow its striking insufficiency for persons of moderate income and of middle station. It is on the Continent, that one must learn the art of making small means square with elegant desires. The opportunity for learning this lesson, and the certainty that its practice will be gradually introduced into the British isles, are enough to counterbalance many of the evils pointed out in this paper. But it is the children of the emigrants, who must reap the advantages of their expatriation. Very few indeed of the grown-up persons, who quit the long-indulged habits of English life for a residence abroad, are satisfied with or improved by the change. The perverseness of national prejudice will not allow them to profit by what is opened out to them. But the children, who are born on, or brought over early to, a foreign soil, acquire, by an instinct of adaptation, what no experience can teach. The accomplishments, ease, and independence of foreign manners are insensibly engrafted on the stem of English feelings. It is astonishing how young persons, so situated, seem intuitively to select the better parts of their own national character, and to blend them with those of the foreign people, with whom they are associated, but not confounded, from the cradle up. And when those persons, on their education being finished, are called on to return home, their example must inevitably tend to soften the character of their nation. A better understanding on the great questions of international intercourse, on the true principles of foreign policy, on social analogies or anomalies, will be the consequence. Intermarriages with foreigners will lead to more liberal ideas of national distinctions. A thousand kindly sources of feeling will be opened; and the wells of public opinion will be no longer poisoned by prejudice. All

these, and many concomitant blessings, may be looked forward to with certainty. Such advantages, however, are to be derived only at a distant day, from a state of things, the evils of which form at present an inevitable necessity.

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ART. III. — *Introduction to the Literature of Europe in the Fifteenth, Sixteenth, and Seventeenth Centuries.*  
By HENRY HALLAM, F. R. A. S., Corresponding Member of the Academy of Moral and Political Sciences in the French Institute. Paris : Baudry. 1839. 4 vols. 8vo.

SOME years have elapsed since the publication of this work, and, as it is now widely known and highly esteemed, it may seem that its character is sufficiently determined, and that any extended notice of it is unnecessary. In this country, however, its republication is of recent date, and the number of persons who have had opportunity to examine it is comparatively small. A work of such a character is not likely to attract immediate attention among a community of readers, who are deluged with reprints of the more ephemeral productions of the English press ; and the few who are able to appreciate it, are more likely to wait for the chance of obtaining an English or French copy, than to read it in a coarse and clumsily executed American edition. But we will not complain of the demerits of the reprint, since to contribute in any way to the circulation of such a book is to render essential service to the cause of letters on this side of the Atlantic. Some account of its contents may be useful to this end, though the means are here wanting, which could be found only in well-stocked libraries, for a full examination of its statements and the general merits of its execution.

It is remarkable that, before the publication of this work, no English writer had attempted to give a general history of letters, or a particular account of the literature of his own country. No one was willing to undertake a task, for the due performance of which so many qualifications were required, and from which so much would naturally be expected. Accurate learning, much general information, a fair ac-